



THE
MUSEUM:
 OR, THE
 Literary and Historical
 REGISTER.

NUMB. IV. *Saturday May 10.*

On *FRIENDSHIP*.

*Disparēs mores disparia studia sequuntur, quorum dissimilitudo
 difficiat amicitias.* TULL. de Amic.



S I am in a great measure an Enthusiast in regard to that sacred Passion Friendship, nothing sooner raises my Indignation than to hear the Name prostituted upon every trifling Occasion to the meanest and basest Ends; the common Use of which has made it so cheap, that it is at length become a worn-out Note to carry on the Commerce of the World, alike at the *Exchange* or *Newmarket*, the Court or the Bear-garden. Men of different Ages, Rank, and Inclinations, indiscriminately herd together; and the Acquaintance of Debauchery and Folly usurps the Title of Friendship. But what has given me the most Concern is, to observe,
 Q even

even among the Virtuous, a Want of Judgment in this Point, which has often prov'd very fatal. There are Men of the greatest Worth, whose Actions claim our Approbation and Esteem, but whose Friendship, by reason of a Dissimilitude of Sentiments, would be neither desirable nor advantageous. An *Indian Sage*, giving Advice to his Son on this Subject, illustrated his Discourse (according to the *Asiatic* manner) with the following Story.

Thou hast heard, my Son, says he, of the great Affection Lizards have for Mankind.—*ABAIRAN*, the Kaliph of *Bagdat*, as he was hunting one Day in a neighbouring Forest, being fatigu'd with the Toil of the Chace, and separated from his Company, laid himself down to sleep on the green Bank of a Rivulet, which seem'd to invite him to Repose with its gentle Murmurs. He had scarce clos'd his Eyes before one of these friendly Animals awaken'd him by softly touching him with his Tail; but how great was his Surprise, when he beheld, not many Yards off, a large Serpent rolling toward him? He immediately rose, took up his little Deliverer and fled. This Accident fill'd his Mind with so much Gratitude, that he daily fed the Lizard with his own Hand, and cherish'd it in his Bosom. He had not done so long before his Complexion, which was naturally healthy and florid, became pale and sickly; his Eyes grew dim, his Appetite was lost, and all the Symptoms of an obstinate Disorder appear'd upon him. The Physicians, who were immediately call'd in to his Assistance, employ'd all their Art in vain, the Distemper increas'd, and the Angel of Death seem'd at hand to summon him. Whilst he was in this Agony, a Stranger, at that time in *Bagdat*, hearing of the Kaliph's Illness, desir'd to be permitted to make an Experiment. The Proposal was at first rejected, and the Author look'd upon as one of those travelling Empiricks that infest all great Cities. But the Stranger nevertheless persisting strongly in his Request, and offering to answer, with his Life, for the Success of his Attempt, the Kindred of *Abairan* suffer'd him to undertake it. *Alchaman* (for that was his Name) no sooner had look'd upon the Eyes of the Kaliph, than he declar'd that the Cause of the Malady was a Lizard, whose venomous Breat'h had infected the whole Mass of his Blood; and taking a small Phial from his Pocket, gave the Patient a few Drops mix'd with Water to drink. *Abairan*, as soon as he had taken this admirable Medicine, found himself much easier, the Delirium left him, his Colour returned, and the Heat of Youth glow'd again in his Veins. Let it suffice that the Kaliph having told the Stranger how he came by the Lizard,

zard, and the Reason of his keeping it, intreated him to make the Palace of *Bagdat* his Home; adding, that since he had restor'd him to Life, he hop'd to receive from him the Power of enjoying it too, by having that Opportunity to shew his Gratitude, the greatest Pleasure of which human Breasts are susceptible." To which *Alchaman* modestly reply'd. "My Lord, the Pleasure of doing good is in itself a sufficient Reward; for the Benevolent have as much Satisfaction in bestowing, as the Indigent in receiving. If thou hast found any Benefit from my Endeavours, all I ask as a Reward is to be permitted quietly to leave thy City, and return to that Solitude where I convers'd with Wisdom and with Truth. Thou art a Prince, 'tis true, indued with all social Virtues; thy Reign is a Blessing to thy Servants, and the Admiration of thy Neighbours; but thy Friendship is as much to be avoided by me, as courted by the rest of Mankind. Pardon, my Lord, the Freedom of thy Servant's Mind, the only Empire a Philosopher should covet. Friendship is founded upon an Equality of Conditions, and a Similitude of Desires; and even Virtue, tho' always necessary to cement it, is ineffectual, if this Basis be wanting. Consider then what a vast Distance there is between thee and me; consider the Inconveniencies that must accrue to both from such a Conjunction. Thou hast been educated in a Palace, I in a Cell; the Welfare of Thousands depends upon thy Care and Vigilance as a Governor; my Satisfaction consists alone in Retirement and Contemplation. Should we live together, thou wouldst on one hand grow remiss by attending to my Speculations, and I on the other should be diverted from my Meditations by the Business which would intrude upon thee. Let us therefore be asunder, that each may perform, as he ought, the Part which Providence has assign'd him to act, and not prove a reciprocal Poison to each other's Mind, as thou and the Lizard have been to each other's Body.

PHILARETES.

Q 2

CHION

CHION to MATRIS:

An Historical EPISTLE, translated from the GREEK.

To the Keeper of the MUSEUM.

S I R,

YOU are desir'd to receive into your Museum the inclosed Paper; not only as a Rarity, but as a true *Antique*, and one of excellent Workmanship. I need not tell you that Curiosities of this Class are entitled to an honourable Place in your Repository; and if by your means I can make the Public acquainted with that which I now offer you, I shall enjoy a Pleasure of the same kind with that happy *Virtuoso* who recover'd the *Laocoon* or *Farnesian Hercules* from the Rubbish in which they had been buried so many Ages; for my *Antique* is almost as intirely unknown as either of these Statues were four hundred Years ago. You see 'tis a *Greek* Epistle, of which you have here a Translation; and to save the Trouble of your Readers, I shall prefix a short Account of its Author.

Chion was a Native of *Heraclea*, a City of *Pontus*, which was founded by a Colony of *Bæotians*, and of which we find honourable mention in the ancient Historians: One remarkable Piece of Gallantry in its Inhabitants deserves to be remember'd. After the War between the *Greeks* and *Persians* was concluded, the *Athenians* were Masters of the Sea, and impos'd a Tribute upon the *Grecian* Cities, and their *Asiatic* Colonies, to maintain a Fleet for their common Defence. This Tribute the People of *Heraclea* refus'd to pay, having long had a Friendship with the Kings of *Persia*. On their Refusal, the *Athenians* sent a Fleet and Army against them; but while Part of these Forces were ravaging the *Heraclean* Territory, their Fleet was utterly destroy'd by a Tempest, with all that Part of their Army which had not been landed; so that they were left quite destitute, a small Body of Men, and at the Mercy of their Enemies. But the *Heracleans*, instead of revenging the Devastations which these *Athenians* had committed, with great Magnanimity, as well as Prudence, furnish'd them with Provisions and sent them home. My Author *Chion* was a young Nobleman of one of the best Families in the City; ambitious of true Glory, and perswaded that true Knowledge was the best Foundation for it, he travell'd very young, and spent five Years at *Athens*, studying Philosophy under

under the Direction of *Plato*. But the Love of Liberty and of his Country oblig'd him to quit the Academy, and to put in practice some of the most formidable Precepts of his Master. The Diffensions between the Senate and Commonalty of *Heraclaea*, while *Chion* was absent, had ended in a Tyranny. The Tyrant's Name was *Clearchus*, who exercis'd his illegal Power in the most cruel, unmanly, and impious manner. On this account *Chion* return'd home, and having associated with himself *Leonides*, another young Nobleman and Disciple of *Plato*, they put themselves at the Head of fifty of their Relations, and dispatched the Tyrant in his own Palace. But he left behind him his Brother *Satyrus*, who, by the Help of his Mercenaries, was too hard for our young Patriots; according to *Machiavel's* Observation, that where a Conspiracy is directed against two or more Criminals, tho' one of them be destroy'd, yet the other generally escapes to prevent the Establishment of the public Liberty, and to revenge the Death of his Ally or Predecessor.

The Merit of my Author will bespeak your Reader's Attention to the following Epistle. He writes it to his Father from *Byzantium*, where he had stopt some time in his way to *Athens*. It contains some very striking Particulars relating to one of the greatest Men of Antiquity, and is a lively Image of that Admiration and Zeal with which a young Man of an ingenious Mind receives Impressions from an heroic Character.

I am, Sir, your humble Servant,

MAFFEI.

CHION to MATRIS.

I Have great Obligations to the Winds that kept us at *Byzantium*; tho', as I wanted to be gone, the Confinement at first was rather disagreeable: But an Acquaintance with *Xenophon*, the Disciple of *Socrates*, made me large amends, and would have done so even for a longer Delay. This *Xenophon* is one of the *Greeks* that march'd as Auxiliaries to *Cyrus* against *Artaxerxes*. He liv'd at first with one of the Generals, his Friend; having no Command, nor being otherwise engag'd with *Cyrus* than as a Volunteer of Distinction. But *Cyrus* falling in the first Action, and the *Greek* Generals being afterwards cut off in Breach of public Faith, *Xenophon* was chosen General on account of his Valour, his

Wisdom

Wisdom and other Accomplishments, which mark'd him out to the *Greeks* as the Man they could best depend upon for their Preservation. He did not disappoint their Hopes; but led his little Army safe thro' the midst of an Enemy's Country, tho' the King's Forces were every Day encamping just by his Side. These Things are admirable; but that to which I myself have just now been Eye-witness, is much more admirable and much more worthy of Praise.

The *Greeks* being extremely harass'd with their tedious and difficult Expedition, and finding no Recompence, but their own Preservation, for all the Dangers they had undergone, resolv'd to plunder *Byzantium*, where the Citizens had receiv'd them only out of Fear. Immediately the Town was thrown into the greatest Confusion. The Mercenaries were arm'd, and when the Trumpet sounded, I snatch'd up my Shield and Spear and ran upon the Wall, where I saw several young Men standing together. The Defence of the Walls was indeed of no great Significance, the Enemies being Masters of the City: but yet our advantageous Post made it easier to defend ourselves, and would have enabled us to continue longer in a Body.

While Things were in this Disorder, we observ'd a Man with fine long Hair, a most beautiful Person, and of the mildest Aspect, who went among the Soldiers, and spoke to them one by one, and compos'd the Tumult and Violence that had possess'd them. This was *Xenophon*. Some Soldiers of the other Side cryed out to him to use his Authority, and restrain this precipitate and abandon'd Fury of the *Greeks*; on which he spoke aloud, *Give back there, be still, and let us call a Council; for if any particular Measure must now be resolv'd upon, we shall certainly by consulting together be better able to prosecute it.* When he saw they would not obey him, he stood up in the midst of them, and said something to them of wonderful Efficacy, as the Event shew'd; for we could not hear him distinctly. But in short, those very Men that but a little while before would have plunder'd the City, were now seen walking peaceably in the Market-place, and buying Necessaries like the rest of the Inhabitants, and no longer discovering any thing of that unjust and rapacious Animosity of War.

The very Mien and Appearance of *Xenophon* was expressive of his Mind, and told one the Greatness of his Genius and Eloquence. I could not indure that such a Man should pass by me unnotic'd; one especially, from whom I myself, as well as the People of *Byzantium*, had received such uncommon

mon Obligations; for being confined there by the Winds, I must have been plunder'd with the rest of the Towns-men. I therefore made myself known to him. He talk'd to me frequently of his Friendship with *Socrates*: He advis'd me much to the Study of Philosophy, and convers'd with me on several other Subjects, not at all, by Heaven, like a Soldier, but with the greatest Politeness and Affability. He has now march'd his Army into *Thrace*: For *Seutbes*, the *Thracian* King, who is at War with some of his Neighbours, sent to take the *Greeks* into his Pay, and they agreed to his Proposals, being determined not to separate in their present necessitous Condition, but to acquire something by their Labours, while they are yet an Army.

You may imagine this Accident has render'd me much more desirous of travelling to *Athens* to study Philosophy. For you will remember that when you were continually urging me to Philosophy, and telling wonderful things of those who had applied themselves to it in any degree; in other respects, I thought your Arguments very convincing, but one particular I was always afraid of. In many Instances Philosophy seem'd greatly to have improv'd her Followers; for Prudence and Justice were not, I thought, otherwise attainable than by her Direction. But the active Power and Vehemence of the Mind, She, in my Opinion, rather unbended and mollified, through a peculiar Attention to Tranquillity and Repose: And the extraordinary Praises you bestow'd on Philosophers, were generally of an indolent and solitary Kind. Now it appear'd to me an unhappy Consequence of studying Philosophy, though in other Respects I should indeed be improv'd by it, if yet at the same time I were depriv'd of all Courage and Animosity, render'd incapable of being a Soldier, or of acting with Resolution and Superiority when Occasion requir'd it. But all these thoughts I shall now lay aside; being invited by Philosophy, as with a sacred Hymn, recommending every illustrious and heroic Action, and obliterating all Memory of my former Suspicions. I was ignorant that the Study of Philosophy improv'd the human Mind even in Fortitude and Boldness, and was only at last convinced of it by *Xenophon*; not from any Arguments he made use of to prove it, but from his own Example. He owes it chiefly to the Conversation and Friendship of *Socrates*, that he is able to preserve Armies and to rescue Cities; and Philosophy is very far from having render'd him less useful to himself or to his Friends.

Tranquillity indeed and Retirement are perhaps more conducive to Happiness; but that Man who knows how to chuse aright,

aright, will also desire to *act* aright in every Scene of Life that is before him; especially as the Conquest of Avarice and the other Passions is greater than any military Conquest; for by these the Soldier is frequently overcome, even in the midst of his Victories in War. I hope then that the Study of Philosophy, while it improves me in other Respects, will never make me less valiant, tho' it make me less hardy and precipitate.

You will excuse the Length of my Letter, which is much greater than it ought to have been. I am just going to embark, the Wind being now favourable.

On EDUCATION.

LIFE, as CEBES paints it, is a large Mansion, and Infancy the Entrance into it, where ten thousand *Fancies* and *Opinions* of different kinds are continually waiting to allure every new Comer to their respective Apartments: 'tis the Duty therefore of Parents, like the good Genius he describes, to inform them which of these are invested with true, and which with fallacious Appearances. But there is a Defect too often in the manner used to attain this desirable End; for Austerity and Rigour are indiscriminately exerted toward the Good and the Bad, the Generous and the Froward; so that very frequently the Punishments which are intended to drive them by Force from Vice, give them a Disgust to Virtue, which, properly recommended, has Charms sufficient, when known, to attract the Mind without any *secondary* Motive.

In that polite Age, when Greece was in all her Glory, there lived at Athens a noble Citizen named DEMOCRITUS; whom Affluence of Fortune, Generosity of Temper, and Extent of Knowledge made the Delight of the Poor, an Example to the Rich, a Benefactor to the Distressed, and an Ornament to his Country. But amidst all the Blessings Power and Virtue could bestow, he was suddenly rendered the most miserable of Men, by the Death of his Wife *Aspasia*, who dying in Childhood, left him the Consolation alone of being Father to an Infant which was a living Image of its deceased Mother. 'Twas a long time before his Philosophy could get the better of his immoderate Grief, but his Passion being allay'd by Degrees, he resumed the Man, and submitted again to the Dictates of Reason. His Thoughts now wholly turned on the Education of his Son EUPHEMION (for so he called the Boy) whose very dawn of Infancy promised the greatest Splendor; but considering that the Vivacity of his Temper would greatly expose

pose him to the Seductions of the World, he would often, as the Child sat playing on his Lap, mix an anxious Tear with the Smiles of paternal Pleasure. When EUPHEMION was past his Childhood, the prudent DEMOCRITUS thought of an Expedient to make Pleasure the Passage to Virtue, as Virtue was the only one to *real* Pleasure; for knowing from his own past Conduct, the Propensity of Youth to Voluptuousness, he made *that* the Enforcement of his Precepts, which generally is the Bane to all Morality. As they were walking together in a Gallery of Pictures, Behold, my Son, says the Father, (observing his Inclination to Women) that Representation of perfect Beauty embracing with no small Extacy a young Man that kneels before her. Methinks, cries *Euphemion*, interrupting him, I can read in the Painting the greatest Transport of Soul; and sure he has sufficient Reason to appear so enraptured, when the Master-piece of Heaven is in his Possession. You speak, continues *Democritus*, as if you envied his Situation, and with too much Warmth and Enthusiasm, of Objects that are so easily to be obtained. To be obtained! replied *Euphemion*; by what Means, and by whom? If it is in my Power, O tell me the Way, for it will make your Son the happiest of Mortals. Alas! said the Father sighing, I'm afraid the Impatience of your Temper will never suffer you to undergo the Self-denial and Delay that is requisite before you can arrive at such a height of Felicity. The Boy still urging his Request with more Vehemence than ever, *Democritus* began in the following Manner. Since you press me so earnestly to instruct you in a Mystery that if observed will procure you an Original equal to that Representation, you must be very cautious, when once you are initiated, not to deviate in the least from the divine Institution, nor to divulge the Secret; for the Delinquent, in such Cases, is always punished with Death, by the Deity to whom the Temple of those Rites are dedicated. The Story then; which never is told to any but those who are resolved to follow the great Example, is this. The young Man you see there was a Native of *Cyprus*, who being extremely addicted to Women, fell desperately in Love with an ideal Beauty, the Offspring of his own Imagination. As he was sitting one Day by the Side of a Fountain, sighing for the visionary Object of his Desires, he fell asleep, and dreamt that *Diana* descended to him from a Cloud, and promised him the actual Enjoyment of his Wishes, provided he retired immediately to *Ephesus*, and during the Space of four Years lived in Chastity, and applied himself to the Cultivation of his Mind, according to the Precepts of

Philosophy. The Vision seemed so strong to the young Lover, that he complied with the celestial Admonition, and banishing from his Thoughts, as soon as possible, all voluptuous Desires, he repaired to the Place where the Goddess commanded him to go. At the End of four Years, when he had faithfully completed the probationary State, he was transported back again in his Sleep to the Fountain where he first saw the Deity, and awakening suddenly, found to his no small Surprise, that beautiful Virgin, the Reward of his Labours, embracing him in the Manner described by the Artist. This, my Son, afterwards became a religious Mystery, and is (since you are acquainted with the Rise of it) the Test which you must now inevitably undergo. Divest yourself therefore for a while of all the Affections which you have hitherto contracted, and vie with the resolute *Cyprian*, that you may participate his Bliss. *Euphemion*, who was all this Time attentive to what his Father said, could not help expressing some Concern at so severe an Injunction; however recollecting, that he was only to curb his Passion for the present, in order to give a greater Loose to it hereafter, he resolved from that Hour to begin the Trial. Accordingly, at the Age of fifteen he retired from all Objects that might in the least tend to divert his Mind from Philosophy. The first Year was spent in continual Struggles between Passion and Reason; the second made his solitary Life somewhat more agreeable; the third afforded real Pleasure in the Pursuit, exclusive of the Object pursued; and the fourth completed the happy Delusion, to render him, by habitual Study, entirely Master of himself. At the Expiration of the Term, he seemed very little solicitous about the Original Inducement; but recollecting some Circumstance of the promised *Fair*, he enquired of his Father one Day, in a ludicrous Manner, when he should possess the Nymph in Reward of his Labours. To which *Democritus* replied: My Son, the Account I gave you of the *Cyprian*, as you seem already to understand, was entirely fabulous; the whole Picture is an ingenious Allegory. I used this Device to lead you imperceptibly into the Path of true Pleasure, and to make your Life an Explanation of those two Figures. The one is supposed to be *Happiness*, the Daughter of *Virtue* and *Moderation*; the other the Emblem of human Life courting her Embrace, whom she never fails to caress with mutual Affection, when conducted by her celestial Parents. You expected only a fugitive Pleasure, as the Recompence of your Perseverance, but are now in Possession of a permanent one, that will attend you through Life with unchangeable Fidelity.

The

The *Je ne sçay quoi*. A S O N G.

I.

YES, I'm in love, I feel it now,
And *Cælia* has undone me;
And yet I'll swear I can't tell how
The pleasing Plague stole on me.

II.

'Tis not her Face that Love creates,
For there no Graces revel;
'Tis not her Shape, for there the Fates
Have rather been uncivil.

III.

'Tis not her Air, for sure in that
There's nothing more than common;
And all her Sense is only Chat
Like any other Woman.

IV.

Her Voice, her Touch might give th' Alarm ———
'Tis both perhaps, or neither;
In short, 'tis that provoking Charm
Of *Cælia* all together.

AN IMITATION of Ep. XI. B. I. of *HORACE*.

Quid tibi visa Chios, &c.

STILL, my dear Lord, do fair *Italia's* Shores,
Florence proud Gates, and *Venice* Sea-girt Tow'rs,
Still do the Ruins of imperial *Rome*,
Please more than Parks or Palaces at Home?

Or say, if ne'er one Wish unbidden stole,
 From *Tiber's* Banks to poor forsaken *Knole*?
 Or do you chuse some Country Town in *France*?
 For instance, should you take a House at *Nantes*:
 Why you may tell me, that tho' *Nantes* scarce yields
 In Dirt to *Westminster* and *Totbill-Fields*;
 'There midst Tobacco, Brandy, Smoak, what not?
 Your Friends forgetting, nay by them forgot,
 Sure Fate of Absence! you could live content,
 But to escape that Plague the Parliament,
 Come tir'd and wet from *Suffex*, do you swear
 Never to stir beyond St. *James's* Square?
 Tho' pinch'd with Cold this Winter, would you fly
 To Taverns and to Bagnios in *July*?
 What tho' you found th' Attendance once severe,
Yorkshire Petitions come-not every Year.

The Man whose Taste is temperate, whose Breast
 Feels the calm Transports of a Mind at rest;
 Looks down with pitying or regardless Eye,
 On the proud Science of learn'd Luxury:
 Sees all our visionary Pleasures roll
 Vain Med'cines to the Fever of the Soul;
 Like Fires beneath the Dog-Star's furious Ray,
 Or Parties to *Vaux-Hall* on New-Years Day.

But you with Nature's best Endowments grac'd,
 And form'd by pleasing to be ever pleas'd,
 Come, to your Friends impatient Wishes come,
 Boast the Delights of *Italy* at Home.
 With gay Reflexion, Humour never sour,
 Live o'er the past, improve the present Hour.
 'Tis Reason sets th' unquiet Mind at ease,
 Not Cities, nor their tributary Seas;

Men pass unchang'd o'er twenty different Soils ;
 Parsons drink Ale at *Wapping* or *Versailles*.
 Restless, in vain, we shift the varying Scene,
 Whilst Indolence, that Canker, preys within.
 Those Heart-felt Joys, (which you so oft receive,
 Not *Gondola's* nor *Berline's* have to give)
 Joys, which from Sense, Good-nature, Virtue flow,
 Alike or on the *Thames* or on the *Po* :
 And were it not for a confounded Ferry,
 Your Lordship might be happy ev'n at *Derry*.

PROLOGUE to *VENICE PRESERV'D*.

Acted by some Young Gentlemen at WINCHESTER SCHOOL.

AS some clean Housewife's hospitable Care
 Serves to her Guests good wholesome Country Fare,
 Such as her own domestic Stores afford,
 With willing Hand she spreads the homely Board,
 Where Neatness and Simplicity impart
 A Taste unknown to Luxury and Art :
 Such is our Aim to-night ; by means like these,
 'Tis our Ambition's humble Care to please.
 To Pomp and Shew we make no vain Pretence,
 We feast you here with Nature and with Sense :
 With *Otway's* Scenes. With early Genius blest,
 Here * first the Muse the tender Bard possess'd ;
 And here, where first the pow'rful Impulse came,
 He learnt to guide the Heav'n-descended Flame :
 Yet easy still, nor o'er-refin'd by Art,
 He speaks the native Language of the Heart.
 Attend ; these Scenes your just Regard demand :
 See Treason's Sons, a dire infernal Band,

Loose

* *Otway* was Scholar of *Winchester College*.

Loose to the sacred Ties of human Kind,
 In dark Society of Guilt combin'd !
 Whom lawless Lust of Pow'r, and brutal Rage,
 And black Revenge, in horrid League engage,
 T' invade their peaceful Country's sacred Rest ;
 To plunge their ruthless Daggers in her Breast ;
 To whelm in Ruin the *Venetian* State :
 Attend ; and tremble for *Britannia's* Fate.

EPILOGUE.

IN these foul Days, when *Britain's* Sons are grown
 Cowards in Arms, and bold in Crimes alone ;
 When mighty Generals head their Troops in Flight,
 And Warriors dare do any thing,——but fight ;
 From free-born Breasts all manly Virtue fled,
 Vice more polite now reigning in its stead ;
 Her Name disgrac'd, her sacred Cause betray'd,
 To you, ye FAIR, your Country flies for Aid.
 Deserted by her Sons, who once were brave,
 She begs of you to conquer and to save.
 Not that, like *Highland* Lassies falling forth,
 Fierce *Amazonian* Hussars of the North,
 In hostile Inroad you should lead the Van,
 And shame the poor, cockaded Braggart, Man ! ——
 'Tis your's to triumph ; but by milder ways,
 Let *Belvidera* be your Guide to Praise.
 Employ each winning Art, each gentle Charm,
 To calm the Furious, and the Cold to warm :
 To Honour's Cause the Traytor's Heart reclaim,
 And bid the Dastard's Bosom pant for Fame :
 Rouse the quick Sense of Shame, by Sloth suppress'd,
 And wake each Virtue slumb'ring in the Breast :
 Where Virtue, Conscience, Honour fail to move,
 Apply the soft, the pow'rful Voice of Love.

The

The Female Patriot's glorious Steps pursue:
Britain shall owe her Peace, her Fame to you.

AN INVITATION into the COUNTRY.

In Imitation of the 12th ODE of the 4th Book of HORACE.

Jam veris comites, quæ mare temperant —

I.

NOW, waiting on the Spring, soft Gales
Smooth the rough Waves, and fill the Sails:
The Fields are green; the River flows
Disburthen'd of its Ice and Snows.

II.

Now does the Nightingale return,
In sadly-pleasing Notes to mourn
Th' unhappy Boy, too rashly slain!
And wakens all her Grievs again.

III.

The Shepherds, stretch'd the Grass along,
Indulge the chearful Pipe and Song:
Pan, Patron of *Arcadian* Swains,
Well-pleas'd might listen to their Strains.

IV.

Heat brings on Drought: Yet, Friend, scot-free
Think not to quench your Thirst with me.
You are so us'd with Lords to dine! —
—I can't afford it: — Earn your Wine.

V.

Clap in your Pocket Prose or Verse,
And freely then my Hogshead pierce:
Drink, till new Warmth inspire our Hopes
To laugh at Grand-Monarques and Popes.

On

VI.

On Terms like these if you consent,
 Haste here, and bring th' Equivalent :
 I am no Lord ; nor think it fit
 To sell my Wine for less than Wit.

VII.

Come, let the Prefs stand still a Day :
 True Wisdom must have some Alloy,
 To make it Sterling ; Time and Place,
 Give Folly's self a pleasing Grace.

A CHARACTER.

AN ancient Sage in Wisdom's Rules well vers'd,
 Justly prescribes *Self-Knowledge* as the first ;
 But conscious thou, what Penance it must cost,
 To make Acquaintance with a Soul so lost,
 Do'st still the salutary Science shun ;
 Which my officious Zeal at length makes known.
 " Scorn'd by the Wise, detested by the Good,
 " Nor understanding aught, nor understood ;
 " Profane, obscene, loud, frivolous and pert ;
 " Proud without Spirit, vain without Desert ;
 " Affecting Passions, Vice has long subdu'd ;
 " Desperately gay, and impotently lewd :
 " And when thy weak Companions round thee sit,
 " By Eminence of Folly, deem'd a Wit.

An EPIGRAM.

WHEN K——t was employ'd by the Sp——r to plan,
 He demolish'd Line, Ally, and Border.
 The Sp——r amaz'd, cry'd, The De'il's in the Man,
 And call'd all his Trees back —— to ORDER.

LITE-

LITERARY MEMOIRS.

An Inquiry into the FOUNDATION of the English CONSTITUTION ; Or an Historical ESSAY upon the Anglo-Saxon Government both in Germany and England. By SAMUEL SQUIRE, M. A. Archdeacon of Bath. Octavo, 268 Pages, besides Index and Dedication.

OUR Author begins with recommending his Subject to the Reader's Attention. History of all Kinds is extremely agreeable to the busy and inquisitive Mind of Man, but especially that of our Ancestors. Here we are most particularly interested, and in a manner conversant with our valiant Progenitors, even in the minutest Circumstances of their Fortune. But the Plan of Government under which they liv'd is to us an Object even of great Importance, especially in our present divided State, where each Party appeals to the *ancient Constitution*. To describe this "by the uncontestible Evidence of History, and to delineate that primitive Form of Government through all its several Branches, which our *Anglo-Saxon* Ancestors first establish'd in this Island, is the Intention of the following Work."

The *Saxons, Jutes and Angles* came originally from the North of *Asia*. They first settled in *Scandinavia*, but by Degrees conquer'd *Germany, Gaul, Spain*, and the whole Western Empire. In the fifth Century, when *Vortigern* ask'd their Assistance against the *Picts* and *Scots*, they were Masters of *Westphalia, Saxony, East and West Friesland, Zealand and Holland*, and by the *Romans* were all denominated *Germans*; as their Origin, Temper and Customs were most exactly similar. Courage, Perseverance in their old Traditions, Love of Liberty, Zeal for the Religion of their Forefathers, and Contempt of Death from the belief of a happy Futurity, made up their common Character, and supported them in their native Freedom, and in their ancient Customs, while the rest of *Europe* was enslaved by the *Romans*. As they carried with them that Form of Liberty, and these Customs, whatever Country they made a Descent upon, so the best way to instruct ourselves concerning the Beginnings of the *Anglo-Saxon* Government in *England*, is to deduce them from the ancient Ger-

man Establishments, of which the *Romans*, particularly *Cæsar* and *Tacitus*, give us such Accounts as will assist us at least in drawing the Outlines of their political Fabric.

Our Author, following the Example of *Aristotle*, begins his Enquiry with Individuals, the first and most minute Parts of Society. Among the ancient *Germans*, each Man was absolute in his own Family, so that his Slaves, and, in Case of Adultery, his Wife, were entirely at his Mercy. Yet their Treatment of both was remarkably gentle, and Adultery was hardly known among them. All domestick Affairs they left to the Women; War was their only Business; Hunting and Drinking their Diversions; Flocks and Herds, and the natural Produce of the Soil, their Riches. As the Country was divided into a certain Number of Pagi or Districts, so a President or Judge, whom they called *Forste*, and the *Romans* Prince, was elected over each. His Business was to go round the District, and determine all Contests among the several Families. He was attended by a sort of honorary Servants, or *Companions*, who in the Language of the Country were probably call'd *Ambachtmen*. These were his Council in time of Peace, and his Guard in Battle, having taken an Oath to be faithful to him, and to defend his Life at the hazard of their own. They were of different Ranks in point of Dignity; all highly ambitious of their Prince's Favour, which, with a constant Entertainment at his Expence, or some military Present on particular Occasions, was all they expected in return for their Services. Their Number seems to have been uncertain, and the Choice of them left to the Prince's Discretion. For, as Valour was the chief Recommendation to this Office, he could never want Men ready to accept it in those warlike Ages.

Besides the Administration of Justice in this manner, the *Prince* annually divided the Land among the several Families of his Territory or Jurisdiction. Towns or Fortresses were unknown among them, their Dwellings being for the most part under Ground, or in Huts rais'd occasionally of Turf or the Branches of Trees. This Distribution of Land was always proportionable to the Number of Inhabitants to be provided for; by which means they effectually guarded against the Ambition of private Persons, or any Design against the public Liberty. But as the whole People had the greatest Veneration for their illustrious Ancestors, so it was their constant manner to pay extraordinary Honours to the Posterity of such as had been remarkable for their Exploits in the public Service. The Descendents of such Men were put upon a level with
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he Princes themselves, had a numerous Retinue, were preferred to all other Candidates in the Distribution of public Offices, and had a larger Proportion of Land at the annual Division. As for the three Orders of the public Priests, the *Druids*, *Bards*, and *Eubates*, our Author thinks it most probable that, like the *Levites* among the Children of *Israel*, they had no Portion assigned them, but were exempted from all secular Incumbrances, and maintained at the public Charge.

The Prince was also General of his District in the day of Battle, as well as its Judge in time of Peace. For the Troops of each Tribe or Province always fought under the same Standard, being divided into separate Bands of a hundred Men, under the Command of a distinct Officer, whom they called the *Leader of the Hundred*.——The Prince also presided in the general Assembly of his Province. Another of his Prerogatives was, that he might marry two or more Wives if he pleas'd. For his Revenue, he had a larger Share in the provincial Allotment of Land, and a determinate Proportion of all the Fines. For Fines were the Punishment of almost all Crimes except Treason and Adultery; the former of which was punish'd with hanging, the latter with scourging. The voluntary Contributions of those whom he presided over, supplied whatever might be deficient in the Prince's Income. His Office seems to have been given for Life.

But the principal Part of their Constitution, was a stated general Meeting of all the Provinces of the Nation, at which every native Freeman had a Right to be present. This, our Author observes, was the necessary Consequence of their annual Division of the Land; since, as a late Author (*Lowman* on the *Hebrew Government*) has very justly described it, "Property is the natural Foundation of Power and Authority, and hence the natural Foundation of every Government is laid in the Distribution of Lands to its several Members." At this Assembly, the public General and the Princes were chosen, all public Complaints redress'd, obsolete Customs corrected, and such other Affairs transacted as concerned the whole Community. And to prevent rash Determinations in such a mixed and tumultuary Meeting, the Princes of the several Provinces seem to have been appointed as a standing Senate to advise in any Emergency, to call the People together, and to prepare Matters for their Deliberation. They undertook the necessary Embassies, and received all foreign Ambassadors. But in Affairs of Moment, they had no Authority in the public Assembly beyond any private Man, except

what their great personal Endowments might give them. They did not even preside there: that was the Business of the *Druids*, or national Priests. In times of imminent Danger, the People chose a *Generalissimo* or Commander in Chief of the united Forces of the several Provinces, whom all, even the Princes, obliged themselves to obey, under Pain of being looked upon as Traitors to their Country. But this Dictator or Stadtholder had no Power to make Laws or impose Taxes.

Such then was the general Plan of Civil Government among the ancient *Germans*; “and let the modern Politicians, says our Author, refine as long as they please upon the different Modes of Rule, and ring the Changes upon the various Systems of Politics, it will not be easily in their Power, I am well persuaded, (the Circumstances of the Times consider’d) to invent any one more perfect.” He goes on to shew how naturally it may be suppos’d to have arisen from the Constitution of human Nature and of human Life, in opposition to the patriarchal Scheme of absolute Monarchy. And then he proceeds (*pag. 94.*) to the History of the *Saxon* Constitution in *England*.

The *Saxons*, in the fifth Century, being invited into *England*, to defend the *Britons* against the *Scots* and *Picts*, established in their new Settlement the same political Form they had been us’d to in *Germany*. The conquer’d Lands being divided by the General and Princes into Shares proportionable to each Man’s Dignity, would naturally answer to the *German Pagi*, or Counties, Trythings, Hundreds and Tythings. And as it would be necessary for the Conquerors to employ their Dependents and Slaves about the mechanic Arts and Conveniences of Life, so each particular Share of Land was again parcell’d out into the *Boc-land* and the *Folc-land*. The *Boc-land* was each Man’s original allodial Estate, alienable at his pleasure, and from among the Possessors of which all Magistrates were chosen. This being kept in the Lord’s own Hands, was in the *Norman* Times called the *Demesne* or Lord’s Land. The *Folc-land* or Outland was what lay at a Distance from the Mansion-house, and was divided out by the Lord either by way of Reward to his Free-Servitors, or as a Farm to the *Georls* or Churls. These latter, tho’ free as to their Persons and Properties, had yet no Share in the Government, and therefore they could not be descended from the *Anglo-Saxons* themselves; for these were all equally noble. They were therefore most probably Freed-men and their Descendants, who paid the Lord an annual Rent of Victuals, or what-

whatever other Acknowledgment he might think equivalent. From the *German Ambachtmen* or *Companions*, our Author deduces the *Thanes* of the old *Anglo-Saxon* Establishment; who, besides occasional Rewards from their Lords, a Horse, a Suit of Armour, or the like, had also distributed among them certain Shares of the Outlands, which were held by them for Life without any Condition of Service, and at their Death reverted to the Lord; though it would frequently happen that in so unsettled a State as that of newly-conquer'd Countries, the Lord's immediate Demefne and Household would oft be in so turbulent a Condition, as to give the *Thane's* Son an opportunity of keeping his Father's Possession; and thus, in process of time, the *Thane-Lands* or Fees grew hereditary, upon Condition, however, that each Incumbent should take the same Oath of Fidelity to the Lord, which the original *Thane* had been us'd to take upon entering into his Family and Service. Such were the King's *Thanes*. The second Order of *Thanes* was probably made up of such Freemen as had been originally Attendants in the Courts of the great Ealdormen or Governors of Counties: And the third or lowest Order, of the honorary Servants of the King's *Thanes*.

The *Saxon* Courts of Justice were naturally form'd upon the Model of the old *German*. The *Hall-mot* (call'd afterwards by the *Normans* the *Court-baron*) was that where each Proprietor of Land presided over his own Household and Dependents. The *Shire-mot* or *Folk-mot* was made up of all the Land-holders of each Province, who were oblig'd to meet twice a Year. At this Assembly all Matters were transacted relating to the Peace and good Œconomy of the County in general; the Ealdorman or Governor of the County presided, assisted by two subordinate Officers, the *Alderman of the County* and the *Heretoch*; the former inspecting the Civil, and the latter the Military Affairs of the Province. The *Wittena-Gemot* was the general Assembly of the whole Nation, where the supreme legislative Power was lodged. At this every Proprietor of Land in the Kingdom had a right to be present, and an equal Vote; and as a deliberative, preparatory Senate to this large tumultuary Assembly, our Author, with great probability, represents the King's Court, made up of the King, with his *Thanes*, Ealdormen and Bishops, to have drawn up all the new Laws, and have sign'd them, and finally to have propos'd them to the determining Vote of the *Wittena-Gemot*. In this all the great Affairs of the Community were transacted, Christianity established as the national Religion,

Religion, and the great Magistrates, and frequently the Bishops, elected or approv'd.

The Name of King, which was first assumed by *Hengist*, gave the General no new Power, and grew hereditary merely through the Turbulency of the Times; though this hereditary Succession was frequently interrupted even in the most orderly States of the Heptarchy; for the *Wittena-Gemot* retained the Power of approving or deposing their Kings; and when the King took upon him to bequeath his Kingdom at his Death, the Testament was never valid till it had been read and approved there. And as to that Dependence and absolute Vassalage which some Party-Writers had represented all our *Saxon* Ancestors to have ow'd to their King, our Author is clear that it is altogether imaginary, except that *trinodis necessitas*, the necessity of personal Service in all public Wars, of repairing the Bridges, and of defending the Castles, from which not even the Crown Lands, or those of the Church were exempted. A Distinction was always kept up between the Kingdom and the King; Treason against the former was constantly punished with Death and Forfeiture of the whole Estate; against the latter, with a large pecuniary Mulct only. The King's Prerogatives consisted chiefly in his being Generalissimo in time of War, in dividing the Spoils, in convening and presiding in the *Wittena-Gemot*, and in appointing the great Officers of the Kingdom and Church. In the Times of the Heptarchy, upon extraordinary Emergencies, was appointed a general Meeting of all the seven States, which elected a Generalissimo of the whole *Saxon* Nation, and transacted such other Concerns as affected their Community.

Our Author now proceeds to the Alterations which the Distresses and Disorders of the *Danish* Wars made necessary, when *Alfred the Great* came to re-establish the Constitution. The principal of these was his Division of the whole Kingdom into determined Counties or Shires, of the larger Shires into Trythings or Laths, of these into Hundreds, and of the Hundreds into Tythings. And whoever could not shew to what Tything he belonged, was looked upon as a Vagabond, and punished accordingly; and for the further Preservation of the public Peace, each of these Divisions, from the County to the private Householder, was obliged to be answerable for the good Behaviour of its Subordinates. And as each of these smaller Bodies annually elected a Head or President, our Author thinks it probable that hence arose the Practice of sending Representatives to the *Wittena-Gemot*, each Society deputing
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their President to represent it there, and to take care of its Interest. Our Author fixes the Origin of the trading Boroughs sending Representatives to Parliament to this same Æra, the Reign of *Alfred*. For it is very remarkable, that the Counties of *Cornwall*, *Devonshire*, *Hampshire*, *Somersetshire*, *Wiltshire* and *Sussex*, send more than one third of the Burgesses to our present Parliaments. Many of these Boroughs have made no Figure at all since the Conquest, and must therefore have been long before that Time possessed of this Privilege. The most probable Account then of the Matter is this; that as these Counties made up in *Alfred's* Time the Kingdom of *Wessex*, and as there it was that he kept his Court, it would consequently be freer from the Depredations of the *Danes* than any other part of the Island. Many free Proprietors of Land in the other Kingdoms would consequently take Shelter there when driven by the Invader from their own, and being originally noble, yet having no means of Support left them, they were formed by that wise Prince into trading Societies, with very great Encouragement for Foreigners to settle among them, and teach them useful Arts and Manufactures. But as a possession of Land only intitled to a Seat in the *Wittena-Gemot*, and as these Traders were of free and noble Extraction, so to raise them from the Contempt which the old Saxons had for Trade, there were certain Portions of Land settled upon their Societies or Boroughs, which by that Means obtained a Share in the public Councils, and were represented by their Deputies at the *Wittena-Gemot*.

Thus our Author has given us a clear Account of our ancient Constitution, supported all along by the best Authorities. The Innovations that were made at the Conquest, and its further Progress to that high pitch of Perfection which it enjoys under the present Establishment, he gives reason to hope may be the Subject of his future Enquiry.

HISTOIRE de CICERON, &c.

THAT IS,

The HISTORY of CICERO, with Historical and Critical Remarks. By M. MORABIN. 2 Vols. in 12mo. Paris 1745.

M. *Morabin* has long been known to the learned World by his *History of CICERO's Banishment*, in which he acquainted the Public with his Design of writing the Life of that great Man; and having almost finish'd it when Dr.
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Middleton's Work appear'd, " It did not, says he, become me to break my Word merely because another had been more diligent, and had got the Start of me: It would have seem'd as if I envied him the Suffrages he has receiv'd of the Public, or despair'd of obtaining as honourable ones for myself. And tho' this History, as to the Subject of it, be the same with *Dr. Middleton's*, it is yet different in so many Particulars, that it may support itself without suffering by a Comparison with his, and at the same time without detracting from his Merit." How far *M. Morabin* is right in his Expectations, the Reader may in some measure judge from the Size of this Work compar'd with *Dr. Middleton's*; for unless that Author has fill'd many Pages to very little purpose, which *Dr. Middleton* is not wont to do, *M. Morabin's* Work must appear but a superficial one, when compar'd with the *English* History; and a Perusal of it may possibly confirm the Reader in that Opinion.

Our Author gives us, in a regular and connected manner, the Circumstances of *Cicero's* Family, Birth, and Education, which are now too generally known to need our Recital; only that contrary to common Opinion, which makes *Archias* the Inspector of *Cicero's* earliest Studies, our Author thinks that the principal Obligation which he ow'd to that Poet's Care, was for his having, above all things, advis'd him to attach himself to the Practice of the Bar. The several little Works which *Tully* compos'd almost in his Childhood, the Methods he took to form his Stile by translating the *Greek* Orators and Historians, his Connection with *Scævola* the Augur, the Beginning of his Friendship with *Atticus*, and other Circumstances of his Life, to the time of his going to *Sicily* as Quæstor of the *Lilybæan* Province, the Limits of our Journal will not suffer us to enlarge upon. To *Cicero's* Conduct in the *Quæstura*, and to his Management in the Prosecution of *Verrès*, our Author gives every where the highest Commendations, but mentions the Reproaches that have been cast on his *Prætorship*, when he made his famous Speech for the *Manilian* Law, by which *Pompey* was to receive a legal Power, greater than that which *Sylla* had usurp'd. *Cicero's* View in this is suppos'd to have been the securing of *Pompey's* Favour in his Pretensions to the Consulate; and our Author owns, that " this was the first Affair in which he consulted his private Interest more than that of the Republic: But *Cicero* was well apprized, that the People, who declar'd openly for *Pompey*, would certainly carry this *Manilian* Law; and in that Case, that it was prudent to make a Friend of the

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“ Man whom they ador’d, and whom he himself esteem’d
 “ beyond any other General.” While *Cicero* was canvass-
 ing for the Consulship, it appears that he once design’d to
 prostitute his Eloquence in Favour of *Catiline*, who had been
 accus’d of *Extortion*, and who himself was then soliciting for
 the same Magistracy. “ *Cicero* flatter’d himself that he should
 “ secure *Catiline* by this good Office, that they should join
 “ Interests in their common Pursuit, and that *Catiline* would
 “ prefer him to all others for his Colleague. But in this, adds
 “ our Author, I cannot justify *Cicero*, especially as he himself
 “ has told us that *Catiline* was so notoriously criminal, that
 “ a Man might as well have denied that the Sun shone at
 “ Noon-day, as have gone about to destroy the Proofs of his
 “ Guilt.” At last the Day of Election being arriv’d, *Cicero*
 was unanimously declar’d Consul, and the first of the
 two; “ The Necessity of public Affairs, as our Author ob-
 “ serves, having as much Influence as the public Favour, in
 “ electing him: The present Exigencies requir’d a Statesman,
 “ and found one in him: By a Statesman I mean a Man who
 “ loves his Country above all things, who joins to great A-
 “ bilities the greatest Firmness of Mind; who has no other
 “ Interest, nor other Passion, than to procure the Happiness
 “ of the Public; who is ready, on this Account, to sacrifice
 “ his own Happiness, that of all his Family, and all his Ex-
 “ pectations.” The Reader must consult our Author himself
 for the Detail of *Cicero*’s Actions during his Consulship; how
 he prevail’d even on the People to reject the *Agrarian Law*;
 with what Force he defended *Rabirius*, whose Cause was the
 Cause of the Senate itself; how prudently he join’d the Knights
 with the Senators; and, by sacrificing his personal Interest,
 engag’d his Colleague *Antonius*, if not to co-operate with him
 for the public Good, at least to be neutral with regard to *Ca-
 tiline*; in a word, the Wisdom and Firmness with which he
 extinguish’d, and that almost without any Effusion of Blood,
 the blackest Conspiracy that had ever been form’d against the
 State, and of which one may venture to say the greatest Men
 in *Rome* were most of them Favourers, if not Partakers: For
 which great Services, *Cicero* was justly honour’d with the no-
 blest of all Titles, that of *Father of his Country*, a Title more
 honourable as it was bestow’d by *Cato*. Our Author indeed
 does not dissemble *Cicero*’s too extravagant Love of Praise on
 this Occasion, but adds; that “ it was abundantly aton’d for
 “ by the Ardour with which he apply’d himself to deserve it;
 “ and all things consider’d, it would have been well for the
 “ Republic that she had found many Magistrates of his Cast;

“ Magistrates to whom this Weakness only could have been
 “ objected, and who should not, more than *Cicero*, have en-
 “ vied the Glory of others, or with less Readiness have done
 “ Justice to their Merit.”

Soon after the Expiration of *Cicero's* Consulship, *Clodius* was tried for profaning the Mysteries of the *Bona Dea*; of fifty-one Judges, thirty-one were gain'd by Money and by other ways yet more infamous, to acquit him; and considering the abandon'd Corruption which then prevail'd at *Rome* in all Ranks of Men, our Author is surpriz'd that so many of them were honest: he observes that the People had a superstitious Opinion that whoever profan'd the Mysteries of that Goddess, should be immediately struck blind; that *Clodius* does not appear to have suffer'd any such Penalty from Heaven, and that it is therefore surprizing that he did not make his own Use of this vulgar Prejudice: we do not exactly know what was his Defence; but such an Opinion well establish'd would have furnish'd him with an unanswerable Plea; his Sight was a Demonstration of his Innocence.— About this Time, *Cicero* enjoy'd the greatest Authority with the Senate in general, and especially with *Pompey*, whom he reckon'd he could govern as he pleas'd, and in whose Friendship he had the greatest Confidence, insomuch that he refus'd the Offer of being *Cæsar's* Lieutenant, which would effectually have secur'd him from the Fury of *Clodius*, who now endeavour'd his Destruction in Revenge of his having been a Witness against him at his Trial. In this mistaken Confidence in *Pompey's* Professions, “ *CICERO*, says our Author, “ resembled a Man carried along by the Current of a rapid “ Water, who, upon the deceitful Information of his Eyes, “ thinks he stands still, because he perceives no Motion but “ in the Trees along the Shore, and who does not perceive “ his Error till a Rock or Precipice presents itself before “ him.” The Consequences of this Mistake were *Cicero's* Banishment, and all the Hardships he underwent before he was recall'd: our Author acknowledges the vast Dejection of Mind to which he abandon'd himself on this Occasion, and endeavours to excuse him; but owns that after his Restoration, he was a very different Man from what he had been before; that if he preserv'd the same Sentiments with Regard to the Public, he kept them to himself, or trusted them only to *Atticus*; and that by endeavouring to keep well with all Parties, from the Dread of new Misfortunes, he insensibly became insignificant in the Eyes of all. This appears in many Circumstances of his Conduct to *Pompey* and *Cæsar*; among

among which we may justly reckon his Defence of the infamous *Gabinus*, which he undertook so much against his Will, that but for *Pompey's* positive Injunction to defend him, *Cicero* would rather have been his Accuser: the Judges were not so complaisant, and *Gabinus* was banish'd; so that *Cicero* "along with the Shame of his Defeat, got also the Surname "of a Defserter from the Cause of Virtue." Among these servile Compliances we may also reckon his Poem on *Cæsar's* Expedition to *Britain*; to see this Poem *Cæsar* express'd the greatest Impatience, and "we may easily believe, says our "Author, that *Cicero's* Verses would have a Merit with " *Cæsar* quite independent of Poetry, and that this dextrous "Politician did not regard them only as a Monument consecrated to his Glory, but rather as a publick Pledge to bind "our Consul for ever to his Chariot, and accustom others "to receive from him an Example of Servitude." And after his Return from the Government of *Cilicia*, where he had conducted himself with the greatest Integrity and Honour in all the Duties of a Proconsul, he shew'd the greatest Irresolution at the Beginning of the Civil War; not that he hesitated which Side to chuse between *Cæsar* and *Pompey*; but from an eager Desire of Peace, at that Time impracticable, he was dispos'd rather to grant *Cæsar* all he ask'd, than to risque a Battle: by professing these Sentiments which greatly offended *Pompey* and the Senate, by corresponding with both the Leaders, and delaying to join either of them till very late, he disoblig'd *Cæsar* without obliging *Pompey*. And even in *Pompey's* Camp, he greatly increas'd the Distaste and Coldness of his own Party, by finding fault with every Step they took, and praising on the contrary the Conduct of *Cæsar*. The Issue of this War, and the Footing on which *Cicero* stood with *Cæsar* afterwards, are sufficiently known. In the subsequent Contest between *Antony* and the Conspirators, after the Death of *Cæsar*, our Author, far from urging the common Objections against *Cicero's* Conduct at that Juncture, observes, that without him " *Antony* would have found no "Obstacle to prevent him from making himself Master of "the Republic; and that we need only place our Orator "in this Point of View to form the highest Idea of him, "and to convince ourselves that he was to the last the Father "of his Country, the most intrepid and most constant of her "Defenders, and more truly than any other, the last of Roman." 'Tis certain however, that *Cicero* was greatly deceiv'd in *Octavius*, who contrary to all the Ties of Gratitude and public Duty, broke with *Cicero* and the Senate, and

join'd himself with *Antony* and *Lepidus* to the final Ruin of his Country. Our Author's Account of *Lepidus* may serve to give the Reader a Notion of his general Manner in drawing Characters: "*Lepidus* was of the first Nobility, powerful in Riches, in Alliances, in Friends, and in Clients; invested with the high Office of *Pontifex Maximus*, which he joined to all the other Titles a Man of his Name could possess: as to personal Qualities, his were all of them bad, equivocal, or suspected; a Citizen without Love of his Country, a Magistrate without Principles, a Soldier without Capacity and without Courage: a double Soul, a little Genius, equally incapable of undertaking and of executing any great or important Measure, yet as vain and imperious as if nothing laudable or dextrous had been transacted without him." In consequence of this Triumvirate, *Cicero* left *Rome*, after having thank'd *Octavius* for giving him leave, as for a Favour. Our Author doubts if *Octavius*, considering the many Instances of his Ingratitude, were really so averse, as the common Opinion supposes, to consent to *Antony's* Proscription of *Cicero*.

Besides the Text of *M. Morabin's History*, he has in his Notes large Accounts of the political Antiquities of *Rome*, and the Genealogies of almost all the Families mention'd in his History. His Reflections are generally judicious. His Style is elegant enough, but too diffuse, and sometimes a little juvenile.

HISTORICAL MEMOIRS.

AS the Design of this Work is to furnish the Reader not only with an elegant Amusement, when he has Leisure to unbend his Thoughts, but likewise, when he is so disposed, to employ them upon useful and important Subjects; it was thought, that nothing could answer this Purpose better than digesting into an easy and exact Method the *History* of the present Age, with which it is necessary for the busy, and convenient even for the retired and speculative Man to be acquainted. There is no passing through the World without a Desire of knowing how it goes, without being able to discourse on this Subject, and to form a tolerable Judgment of what is delivered upon it by others. In order to this, there seems to be nothing so requisite as a regular and impartial Account of the most material Transactions in our own Time, free from trivial and unnecessary Circumstances, and unembarrassed

barrass'd with those Reflections that are the pure Result of Party Prejudices, or strong Attachment to some particular System, which too frequently destroy the principal End of this and all other History, I mean the Communication of Truth, and the representing Things as they really are or were.

It is very easy to perceive, that the Perusal of News Papers cannot effectually answer the Intentions of such as desire to consider present Transactions in this Light. For in such Papers Things are hastily delivered according to the first Accounts that are received, which are very seldom free from Errors. They are likewise subject to great Incertainties, arising from the various Relations of the same Facts, from different Places, and by different Parties; and therefore it requires Time and Patience to compare these Accounts, in order to arrive at Truth. I do not mean by this Remark to discredit such Papers, which are certainly useful and requisite for many other Purposes, and even for this, but to shew that they are only useful in some degree, and do not absolutely come up to what is here designed. Neither indeed would a bare and naked Account of Facts, tho' delivered with all the Clearness and Candour imaginable, answer entirely what we aim at, because they would not shew the Nature and Importance of such Transactions, the Knowledge of which is the most useful Part of History.

There is a certain Relation between great Events in any Country, and the general State of Affairs in that Country; and there is the same kind of Relation between the general Affairs of a Country, and those of its Neighbours, at a lesser and greater Distance. As for Instance, the Treaty concluded at *Fuessen*, which settled the Terms of Agreement between her now Imperial Majesty the Queen of *Hungary* and the Elector of *Bavaria*, was an Affair of great Importance, considered strictly as a Compromise between those Powers: But it was of much greater Importance, when considered as relative to the Houses of *Austria* and *Bavaria*. Of higher Importance still, when viewed in the Light of a Measure so conducive as it really was to the restoring the Peace of *Germany*; and of the highest Importance to all *Christendom*, when referred to the Cause of the present War, viz. the carrying into Execution the Pragmatic Sanction. It is evident, however, that the bare Relation of this Fact, accompanied even by the Terms of the Treaty, would go but a very little way towards shewing the real Nature and extensive Consequences of that great Event, since no right Judgment could be formed thereof, without knowing the Claims that were settled by it, and

and the Manner in which those Claims affected the Powers of *Germany* particularly, and the several States of *Europe* in general. In order to shew all this, a Treatise would have been necessary, instead of a short Article; and very plain it is, that the same Thing might be said of any other Fact of like Importance; and though Discourses of this Nature would be highly useful and instructive, yet a judicious Reader will easily perceive, that they could not by any Skill or Care be reduced within so narrow a Compass as is necessary to bring them within the Bounds of a Work like this.

To obviate such Difficulties, and to render these *Historical Memoirs* equally concise and useful, we have found it necessary, and we have no Reason to doubt that our Readers will approve the Resolution we have taken, to prefix to these Memoirs an Introduction, explaining with all the Brevity and Perspicuity in our Power, the present State of *Europe* in general, and of its several Empires, Kingdoms, and States in particular; by which we hope to avoid all Inconveniencies, and to render our Accounts of the present Transactions so plain and easy, that the Importance of each, and its Relation to the Whole, may in a very few Words be rendered perfectly intelligible, which we conceive could not have been done so easily and fully any other way.

It may not be amiss, however, to observe, that there is a wide Difference between a Geographical Description, or an Historical Account of a Country, and a Political View of its State and Interests. The latter cannot indeed be known, without having some Idea of the former; but this may be brought within much narrower Limits than is commonly imagined. The Manner at present in Use for conveying the Principles of most Sciences is much more expanded, and consequently more tedious and troublesome than is necessary, and may very well be reckoned one of the chief Causes why so few apply themselves to the Study of the Sciences with that Steadiness and Attention which is requisite to become Masters of them. But it is one thing to endeavour the setting these Matters in such a Light as is requisite for those who are wholly unacquainted with them, and quite another, to range the Heads requisite to such a political Introduction in their natural Order, so as to refresh the Memories of those that are already acquainted with them, and to render them fit for the Purpose which is here intended, of illustrating subsequent Narratives, and enabling the Reader to connect Events with each other, and with the general System of Things. The Method we shall follow in doing this, is to begin with a View of *Eu-*

rope in general, and to shew the State it is in with respect to the other Parts of the World, and these general Heads which concern all its Parts; from whence we shall go on to the Powers in the North; from them we shall come to the middle Parts, and so proceed to the South and to the East, till we arrive on the Frontiers of *Asia*. But as it would be absurd to trouble the Reader with a very long Preface to a short Introduction, so having explained our Motives to, and the Method in which we mean to accomplish this Part of our Design, we shall, without any further Delay, proceed to the Thing itself, which leads us to,

I. *A View of the present State of EUROPE in general.*

That *Europe* is, beyond all Comparison, the most noble, happy, and valuable Quarter of the Globe, is a Thing so much taken for granted, that perhaps few Readers would think a Man much in the wrong who should conceive himself under no Obligation to prove it; but I must confess this has never been my Sentiment; since, in order to judge right, I am persuaded that in Politicks as well as Philosophy we should not admit any thing till it is proved, because there is no reasoning with any degree of Certainty where we are not satisfied that our Principles are sound. In the first place then, these high Prerogatives are not derived to *Europe* from its Size, since it is the least of all the four Parts into which the Globe is divided; and as it may be of some Use to know these Proportions, and because I do not remember to have seen them set down any where with tolerable Exactness, I think it may not be amiss to give them here. If we suppose the whole habitable World to be divided into three hundred Parts, *Europe* will contain of these twenty-seven, *Asia* one Hundred and one, *Africa* eighty-two, and *America* ninety. In respect to People, though she certainly excells *Africa* and *America*, yet she falls very far short of *Asia*, if we may depend upon the Accounts that have been given us by the best and most judicious Travellers. In respect to Riches, her Gold and Silver Mines are not to be compared with those in the other Quarters of the World; she has few or no precious Stones, strictly speaking, found in any of the Countries which she contains; and as to Spices and Perfumes, we know very well from whence they are brought. At first Sight these Remarks may seem to destroy the common Opinion, but when more closely examined they will be found to confirm it; for when we say one Country is greater, more powerful, and more considerable than another, we mean that
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it is so in respect to the Condition of its Inhabitants, and in this Sense we may affirm it of *Europe*. For with regard to Territory, if we consider what the *Spaniards*, the *English*, the *Portuguese*, the *French*, and the *Dutch* possess in other Parts of the World, we may safely affirm, that it is equal, if not superior to *Asia*; and if it contains not so many People within its own Bounds, yet it may be truly said to command more. As to Riches, it is notorious that the *European* Nations enjoy, in consequence of their Trade, all that Nature has bestow'd upon other Parts of the World. Thus we see that without any Prepossession in Favour of that Part of the Globe in which we are seated, we have good Cause to maintain that it surpasses all the rest; and that we may with Reason admit for Truth what Custom has taught us to believe, that *Europe* is indeed the happiest, the most powerful, and in respect of Arts, Arms, and Trade, by very far the most considerable Portion of the Globe.

After settling this Point, it is natural to descend to those general Heads, whence the Grandeur, and which is of no less Consequence, the Stability of the Governments in *Europe* arise, and on which the Power and Safety of its several Parts depend, which that we mayn't multiply such Articles beyond what is necessary, we shall confine to three Heads, *viz.* Religion, Trade, and the Union of political Interests; and when we have treated particularly of these, the general State of *Europe* may be thoroughly and perfectly understood, and a right Judgment formed of the Views and Force of the several Parties therein, and of the Nature of those Controversies which from time to time arise amongst them, and which as Experience will shew, may be easily referr'd to one or other of these Subjects.

To begin then with Religion: Tho' it is true that there are some *Pagans* in the *Swedish* and *Muscovite Lapland*, a vast Multitude of *Jews* scattered almost through every Country, and that the *Mahomedan* Religion has the Sanction of public Authority in the Grand Seigneur's Dominions; yet the prevailing Religion is Christianity, divided indeed into a great Number of Sects, but falling under the three following capital Distinctions; *viz.* Christians of the *Greek* Church, Christians in Communion with the Church of *Rome*, and Protestants. I must confess it has always appeared to me in the Light of the most difficult Task, to settle the Weight and Proportion of these different Interests; and yet this is a Point that ought not to be hurried over, because the supporting, promoting, and extending their several religious Systems, makes a great
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Part of the Business, and is a principal Point in the Policy of most of the *European Powers*; and without a competent Understanding of the Question I propos'd, as to the Strength or Weight of each Party, the State of *Europe* can never be thoroughly or justly understood, and therefore how thorny or perplext soever this Point may be, it is incumbent upon me to discuss it.

As to the Christians of the *Greek Church*, they have for their Head whoever wears the imperial Diadem of *Russia*: The Princes of *Moldavia* and *Wallachia* are also of this Religion, and so are the greatest Part of the Christians subject to the Grand Seignior, besides Multitudes that are scattered through *Hungary*, *Poland*, *Transylvania*, and some Parts of *Germany*. On the whole, after the strictest Computation, and most mature Reflection, I am apt to believe that the People of this Persuasion are at least equal in Number to the Papists. If any one should object, that there are many great Kingdoms, the Inhabitants of which are in Communion with the Church of *Rome*: I must reply, that the Extent of all their Dominions taken together, is not more than half of the Territories possessed by the Czarina in *Europe* only; and though it be true, that those are thinly inhabited, and that her *Russian Majesty's* Subjects are of all Religions, yet surely the *Greek Christians* under the Yoke of the *Turk*, if they were remov'd into her Countries, would go near to render her Empire as populous as any of the Kingdoms governed by Popish Princes. I might add some other Considerations upon this Subject, such as, that we are less acquainted with the Countries inhabited by the Christians of the *Greek Church*, than with those inhabited by Papists, which may render us less capable Judges of this Question. But the Reason of the Thing when strictly consider'd, will overcome all these Prejudices, and bring over every competent Judge to my Opinion. The Importance of this Enquiry will be the better understood, if we reflect a little on the Disputes that so frequently happen between the *Russians* and the *Turks*. The former are certainly by much the most dangerous Enemies that the *Ottoman Empire* hath to fear, because the best Part of its *Christian Subjects* are naturally inclined to the *Russians*, whereas they are much better pleased to live under the Power of the *Turks* than to fall under that of the *Austrians*, merely because the latter are Papists, which implies a Disposition to persecute, which can only be restrained by the Vicinity of so formidable a Power as the *Turk*; but when the domestic Affairs of the *Muscovites* are once settled, and the House of *Holste* in inpeaceable Possession

of the imperial Throne, and of that of *Sweden*, it is very easy to discern that the first fair Opportunity that offers will endanger the Fall of the *Turkish* Empire, or at least the Loss of her Dominions in *Europe*, chiefly from the Crown of *Russia's* being consider'd as the Remnant of the old *Constantinopolitan* Empire, and the Head of the *Greek* Church.

We come now to examine the Strength and Power of the *Romanists*, which is certainly very great, and the common Opinion is, that it daily gains ground. If there be any Truth in this, it must be principally owing to their having a visible Head, I mean the Pope, clothed with that sort of Authority which is fittest to support and extend the Tenets of Religion. The Reformation, though it has much weaken'd the spiritual Power and temporal Strength of the Holy Father, has, notwithstanding, furnished him with many Advantages of another kind, or rather the Policy of the Court of *Rome*, hath turned the Views of Protestants to her Advantage, by affecting a paternal Care for the Princes and States of her Communion, assisting the Authority of the State in Times of Peace, and interpoling her Authority as a common Mediator in case War breaks out against them. This is certainly a Benefit to them; and from their being convinced of this, springs the Respect paid to his Holiness by the wisest Administrations in all Popish Countries. It is from the same Principles that the Propagation of the Popish Religion is look'd on by them as the highest point of Policy from which they are sure never to depart; and therefore we need not wonder that they have made, and are like to make, very considerable Acquisitions. It may be look'd upon as a thing certain, that notwithstanding all the Endeavours that have been used, during the last two Centuries, to weaken the Protestant Interest, it is still very considerable, very able to support itself against the Force at least, if not the Frauds of all its Enemies; neither, after all, is it so much weaken'd as some out of Fear, and others from worse Intentions, have asserted; for we are to consider, that the Countries in which the Reformed Religion is profess'd, are most of them very populous, carry on a great Trade, and have many Colonies, by which means they propagate religious Sentiments almost without attending to it. We must confess however, that the Want of a Head, the disclaiming the Doctrine of Persecution, and the maintaining the opposite Sentiment of the Right of private Judgment, are great Disadvantages to the Protestant Cause consider'd in a political Light. We are the more sensible of this of late Years, because the

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Zeal and Spirit which formerly appear'd in several Princes and States for the Support and Encouragement of Religion, is in a manner lost from the prevailing of a Spirit of Licentiousness, not more dangerous to the Concerns of the Church than of the State, which, by degrees, may revive the old Spirit, especially as the Encroachments of Popery become more and more visible. The famous *Gustavus Adolphus*, King of *Sweden*, owed all his Power and Grandeur to his assuming the Character of *Protector of the Protestant Interest in Germany*; and when he comes thoroughly to consider his Situation, there is great Reason to believe that the present King of *Prussia* will fix also on that Character at last, as the most proper to preserve the Dominions and Power he has already obtained, as well as to extend them; and while the Protestant Interest is effectually secured in *Germany*, it is certain that it never can decline in other Parts of *Europe*. We shall now proceed to a short Comparison of the Weight of these two Interests, and then proceed to another Subject.

In computing the Strength of the *Papists*, it is usual and indeed proper to reckon the Emperor first, because he precedes all the Princes of that Communion, and adds somewhat to the Credit of his Religion by his Authority in *Germany*: Yet having few or no Subjects as a Monarch, he ought not to be considered as having in this respect any Weight comparable to the lofty Title of Emperor of *Germany*, and King of the *Romans*. The next Popish Power is *France*, then *Spain* and *Portugal*. Though the King of *Poland's* Dominions are more extensive than *Spain* and *Portugal's* taken together. After these follow the King of *Sardinia*, the *Pope*, the Princes and States of *Italy*, with such of the *Swiss* Cantons as are *Papists*; and this brings us back again to *Germany*, where we find all the Dominions of the Queen of *Hungary* and *Bohemia*, together with the Electors of *Bavaria* and *Palatine*, besides the Spiritual Electors, and other Princes and States of the same Communion. Of the Protestant Powers We are without doubt the most considerable. Next follow *Sweden*, *Denmark* and *Prussia*, the United Provinces, the *Swiss* Cantons and their Confederates; then the Subjects of the Elector of *Saxony*, though their Prince be a *Papist*, the Elector of *Hanover*, the Duke of *Courland*, and all the lesser Princes and States in *Germany* in our Communion. According to the nearest Computation that can be made with respect to Territory in *Germany*, the Proportion between *Papists* and *Protestants* may be as Ten to Eight, but in point of Number

of People, I apprehend the Protestants are at least equal; and throughout the rest of *Europe*, I conceive the proportion in Point of Territory to be as Eight to Seven; but as to People, I think there is good Reason to believe that the Protestants are rather more numerous than the Papists, because the Protestant Countries are incontestably fuller of People. In the North, for Example, though *Poland* be very populous, yet it is certain that one half of the People are not Papists, and at least one third of them Protestants, whereas in *Sweden* and *Denmark* there are few or no Papists; in *Germany* again all the great trading Cities, tho' crouded with Inhabitants, are Protestants. In *Italy* indeed the Papists are in a manner without Mixture; but this is ballanced by the Number of People in *Great Britain*. In order to cut the Matter short, and to set this Point in the clearest Light possible, I shall here present the Reader with a very curious Table, which will serve to regulate his Judgment not only with respect to this, but with regard to many other Subjects of Importance.

The Proportion of the several Powers in Europe to Great Britain.

<i>Russia</i>	10	13	<i>Portugal</i>	0	36
<i>Germany</i>	3	53	<i>Spanish Netherlands</i>	0	18
<i>Sweden</i>	3	63	<i>United Provinces</i>	0	11
<i>Poland</i>	3	39	<i>Switzerland</i>	0	17
<i>France</i>	1	7	<i>Denmark</i>	1	49
<i>Spain</i>	1	81	<i>Italy</i>	1	19
<i>Turkey</i>	3	18			

In order to explain this, I need only say, that the Proportion between *Russia* and *Great Britain* is as 10--13, to 1; that is, *Russia* is ten times as large as *Great Britain*, and 13 Parts of 100 more; and at the same time it points out the comparative Strength of *Britain* to other Nations, it also shews the Proportions of all these Countries to each other.

The next Thing to be considered is the Trade of *Europe*, which has undergone in the Course of Ages very great Alterations. Upon the Fall of the *Roman Empire* it seemed to be
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in some Measure extinguished, but very soon revived again among the *Saxons*, who when they became Masters of this Island, established a vast Maritime Power here, which however did not continue very long, the *Danes* making themselves Masters of this Country by their great Superiority in this respect. After some Ages, Commerce and Maritime Power retired Southward, and were, in a manner, wholly possessed by the *Italian States*, particularly the *Venetians* and the *Genoese*, and who shared between them the Traffick of the East, which enabled them to draw the Wealth of all other Nations to themselves. But in the thirteenth Century, several free Cities in *Germany* began to League together for the Support and Maintenance of their Trade, and soon made their Confederacy known to the World, by the Title of the *Hanseatic League*: But as their Trade brought them in immense Wealth and Power, so this rendered them haughty and insolent, which, by degrees, brought on their Ruin, to which however other Circumstances contributed; for in the fifteenth Century the *Portuguese* discovered a new Route to the *East Indies* by the Cape of *Good Hope*, and about the same time the *Spaniards* discovered *America*, which threw the Trade of *Europe* and its chief Naval Power into the Hands of these Nations, who, if they had known how to cultivate it with Skill, and to use it with Moderation, might have raised it much higher, and have made it much more lasting than it proved, especially when both the Trade of the East and West *Indies* was in the Hands of the Subjects of the same Prince, which happened by the Accession of King *Philip II.* of *Spain* to the Crown of *Portugal*.

But as almost all Evils point out and in time produce their own Remedies, so the boundless Ambition and cruel Oppression of the *Spaniards*, constrained the *United Provinces* to throw off their Yoke, and engaged their Inhabitants, and the *English*, to endeavour by their Expeditions into both *Indies* to share in those Riches, which were the great Source of the *Spanish* Power; and this raised up those that are now called the Maritime Powers. The Progress of the *Dutch* was amazingly quick; for in the Space of little more than half a Century, from having hardly any Ships at all, they came to have more than all *Europe* put together. But since that Time the Inhabitants of *Great Britain*, by extending their Commerce, and especially by multiplying their Colonies, have certainly raised their maritime Force to an Equality at least in every Respect with the *Dutch*, as all intelligent Writers, and
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particularly Foreigners, agree. And this has of late induced the Partizans of the *French* Court to suggest to the States, that they are in more danger from the growing Trade and naval Power of *Great Britain*, than from the ambitious Designs of all their other Neighbours besides. Yet the *French* themselves have of late Years laboured with great Diligence not only to raise a Maritime Force, but to extend their Trade into all Parts of the World, in which they have been very successful; for though the two last general Wars in a great measure ruined their Navy, yet their Commerce is even at this Juncture, or was at least before the breaking out of the present War, in a better Condition than ever. So that the Maritime Affairs of *Europe* have in this last Century suffered a very great Change.

The like Attention to Commerce and Maritime Power has, within this fifty Years, appeared in almost every other Nation in *Europe*: The *Swedes* and *Danes* have set up *East-India* Companies; the *Russians* have opened a new and advantageous Traffick, as well on the *Caspian* as on the *Black Sea*. The House of *Austria* shewed a great Desire of reviving the antient Commerce of the Low Countries, and when that was found impracticable, made some excellent Regulations at *Trieste* and *Fiume*. The *Genoese* have within these few Years erected a Company of Assurance, on purpose to encourage their Subjects to venture upon long Voyages, and, if possible, to recover their old Reputation as a maritime Power. Nay, even the *Spaniards* themselves, who in this Respect have slept for such a Number of Years, have at last opened their Eyes, erected some, and have under Consideration the erecting several other Companies, for the Encouragement and Extension of Trade through their *European* and *American* Dominions. We may I think safely infer from these Instances, that the Navigation and Shipping of the *Europeans* in general, is, within the last fifty Years, greatly increased; and as a farther Proof of this, we need only consider the numerous Fleets and great Embarkations of different Powers, such as the *Russians*, *Swedes*, and *Danes* in the North, the Invasion of *Sicily* and *Africa* by the *Spaniard*, and many others. Sir *Walter Raleigh* made a very ingenious Calculation of the Maritime Power of *Europe* in his Time, and Sir *William Petty*, from better Lights, gave us another Calculation, which has been considered as the Standard ever since. He thought that the *Dutch* had about 900,000 Ton in Shipping, *Great Britain* 500,000, *Sweden*, *Denmark*, and the trading Towns in *Germany* 250,000; *Portugal*

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Portugal and *Italy* 250,000 likewise, and *France* about 100,000. But since that Time Things have alter'd very much, both with respect to us and other Powers, insomuch that I am fully persuaded, that our Shipping was, before the breaking out of the present War, at least double to what it might be at the Conclusion of the Peace of *Utrecht*. It is, I must freely acknowledge, a very difficult thing to pretend to give, with any Degree of Exactness, the present Proportions of Maritime Power; however, till a better can be formed, I flatter myself the following Table may have its Uses.

If the Shipping of *Europe* be divided into *Twenty* Parts, then

<i>Great Britain, &c.</i> hath	—	—	—	<i>Six.</i>
<i>The United Provinces</i>	—	—	—	<i>Six.</i>
<i>The Subjects of the Northern Crowns</i>	—	—		<i>Two.</i>
<i>The trading Cities of Germany and the Austrian</i>	}			<i>One.</i>
<i>Netherlands</i>				
<i>France</i>	—	—	—	<i>Two.</i>
<i>Spain and Portugal</i>	—	—	—	<i>Two.</i>
<i>Italy and the rest of Europe</i>	—	—	—	<i>One.</i>

The Grounds upon which this Calculation stands, would require a great deal of Room to explain. And after all, it might prove no easy Thing to persuade such as are acquainted with the Commerce only of this or that particular Country, to admit that the Computation is fairly made; but however, it will, I dare say, be found, that such as are concerned for any particular Country, will allow the Table to be right enough as to the rest, which is as much as any one can well expect. But besides shewing the State of Commerce at this Day, there is another great Use to which this Computation may be applied, and that is by way of Standard, to see how far one Power rises, or another sinks in this Respect; for if ever it should come to pass that these Proportions should vary considerably, it is plain that this must produce very great and sensible Alterations in the general State of Affairs. Thus, for Instance, if the House of *Bourbon* should ever acquire as great a Proportion of Trade and Naval Force as either of the Maritime Powers, it would be an Acquisition of much more

more Consequence than any they have hitherto made in Point of Territories or Dominion ; but at the same time we must be aware of another Thing, which is this, not only the Proportions, but the Total of Maritime Power may alter, and in that case the Growth of any particular State, though advantageous to itself, would not render it more formidable to others. This Computation likewise shews how much it is the Interest of the Maritime Powers to sustain their Characters in that respect at all Events ; so that considered in this Light, our Conquest of *Cape Breton* appears truly valuable, since it throws Weight in our Scale, at the same time it lessens that of our Rival. Much more might be said on so copious a Subject ; but as we desire to illustrate it only, and not to exhaust it, what has been said shall suffice.

The END of NUMBER IV.

